Ignorance might conceivably be regarded as the source of our natural existence: for limitation of knowledge and obscuration of knowledge by Mind-nature create error and illusion, illusions created by Mind-action are among the first facts of our consciousness. It might therefore be conceivably held that Mind is the matrix of an Ignorance which makes us create or represent to ourselves a false world, a world that is nothing more than a subjective construction of the consciousness. **Or** else Mind might be the matrix in which some original Illusion or Ignorance, Maya or Avidya, cast the seed of a false impermanent universe; Mind would still be the mother,—a "barren mother" since the child would be unreal,—and Maya or Avidya could be looked at as a sort of grandmother of the universe; for Mind itself would be a production or reproduction of Maya. **But** it is difficult to discern the physiognomy of this obscure and enigmatic ancestress; for we have then to impose a cosmic imagination or an illusion-consciousness on the eternal Reality; Brahman the Reality must itself either be or have or support a constructing Mind or some constructive conscior sness greater than

Mind but of an analogous nati ire, must be by its
activity or its sanction the creator and even perhaps
in some sort by participation a victim, like Mind,
of its own illusion and error. It would not be less
perplexing if Mind were simply a medium or
mirror in which there falls the reflection of an
original illusion or a false image or shadow of the